

On the 15th Nov. 1841



*To the most Reverend Father in God,  
Accepted, Lord Archbishop of York.*

CHARLES R. ...  
Most Reverend Father in God, We have  
the pleasure to inform you well, as the best of health  
and the abundance of your letters  
in the month, have not been, by the way  
of the 15th Nov. 1841, been forwarded to you

to the dishonour of God, the scandal of  
Religion and disturbance of the peace both  
of Church and State, but have also  
(through the licentiousness of the late  
times) much increased to the inflaming, fo-  
menting and heightning of the sad distem-  
pers and confusions that were among us.  
And whereas, even at this present (not  
withstanding the mercifull providence of  
God, so signally manifested in restoring Us  
to Our Crown, and Our pious care & en-  
deavours to govern our Realms in Peace  
& Tranquillity) the said abuses do yet con-  
tinue in a very high measure in sundry  
parts of this Realm, especially by the im-  
diligence of some inquiet and factious spi-  
rits, who, instead of preaching the pure  
Word of God, and building up the people  
in faith and goodnells, have made it a great  
part of their business to beget in the minds  
of their hearers, an evil opinion of their  
Governours by insinuating fables and  
fables to incite them to discontent, and  
to leaven them with such unfound and dan-  
gerous principles as may lead them to  
disobedience, sedition and rebellion: And

Where

Whereas also sundry young Divines and  
Ministers, either out of a spirit of conten-  
tion and contradiction, or in a vain osten-  
tation of their Learning, take upon them  
in their popular Sermons to handle the  
deep points of Gods eternal Councils and  
Decrees, or to meddle with the Affairs of  
State and Government, or to wrangle  
about forms and gestures, and other fruit-  
less disputes and controversies, serving  
rather to amuse then profit the hearers;  
which is done for the most part and with  
the greatest confidence by such persons as  
least understand them. We out of  
Princely care and zeal for the honour of  
God, the advancement of Piety, Peace and  
true Religion, and for the preventing for  
the future as much as lieth in Us, the  
many and great inconveniencies and mis-  
chiefs that will unavoidably ensue, if a  
timely stop be not given to these and the  
like growing abuses, Do, according to the  
examples of several of Our Predecessors  
of blessed memory, by these our special Let-  
ters, straitly charge and command you, to  
use your duttiest care and diligence that



these Directions, which upon long and serious consideration we have thought good to give, concerning Preachers, and which we have caused to be printed herewith sent unto you, be from henceforth duly and strictly observed by all the Bishops within your Province. And to this end, Our will and Pleasure is, That you forthwith send them Copies of these Our Directions, to be by them speedily communicated to every Parson, Vicar, Curate, Lecturer and Minister in every Cathedral, Collegiate and Parish Church within their several Diocesses: And that you earnestly require them to imploy their utmost endeavour for the due observation of the same, whereof we shall expect a strict account both of you and every one of them: And these Our Letters shall be your sufficient warrant and Discharge in that behalf.

Given at Our Court at *Whitehall*, the fourteenth day of *October*, in the fourteenth year of Our Reign, 1662.

By His Majesties Command.

ED. NICHOLAS.

Directions

## Directions concerning Preachers.



**I**hat no Preachers in their Sermons presume to meddle with matters of State, to model new Governments, or take upon them to declare, limit, or bound out the Power and Authority of Sovereign Princes, or to state and determine the differences between Princes, and the people; But that upon all good occasions they faithfully instruct the people in their bounden duty of Subjection and Obedience to their Governours, Superior and Subordinate of all sorts, and to the Established Laws according to the Word of God, and the Doctrine of the Church of England, as it is contained in the Homilies of Obedience, and the Articles of Religion, set forth by Publick Authority.

2. That they be admonished not to spend their time and study in the search of abstruse and speculative Notions, especially in and about the deep Points of Election and Reprobation, together with the incomprehensible manner of the concurrence of Gods Free Grace, and mans Free Will, and such other controversies as depend thereupon: But howsoever, that they presume not positively and doctrinally to determine any thing concerning the same.

3. That they forbear in their Sermons ordinarily and causelessly to enter upon the handling of any other controversies of lesse moment and difficulty: But whensoever they are occasioned by invitation from the Text they Preach upon, or that in regard of the Auditory they Preach unto, it may seem requisite



requisite or expedient so to do; That in such cases they do it with all modesty, gravity and candor, asserting the Doctrine and Discipline of the Church of England, from the cavils and objections of such as are Adversaries to either, without bitterness, railing, jeering, or other unnecessary or unseemly provocation.

4. That for the more edifying of the people in faith and godliness (the aforesaid abuses laid aside) all Ministers and Preachers in their several respective Cures, shall not only diligently apply themselves to Catechise the younger sort, according as in the Book of Common-Prayer is appointed; But also shall in their ordinary Sermons insist chiefly upon Catechetical Doctrines (wherein are contained all the necessary and undoubted Verities of Christian Religion) declaring withall unto their Congregations what influences such Doctrines ought to have into their lives and conversations, and stirring them up effectually, as well by their Examples as their Doctrines, to the practice of such Religious and Moral Duties as are the proper results of the said Doctrines, as Self-denial, Contempt of the world, Humility, Patience, Meekness, Temperance, Justice, Mercy, Obedience, and the like; and to a detestation and shunning of sin, especially such sins as are so rife among us, and common to the Age we live in; such are those usually stiled the Seven deadly ones; in short, all kind of Debauchery, Sensuality, Rebellion, Profaneness, Atheism, and the like. And because these licentious times have corrupted Religion even in the very roots and foundations, That where there is an afternoons exercise, it be especially spent either in explaining some part of the Church-catechism, or in Preaching upon some such Text of Scripture as will properly and naturally lead to the handling of something contained in it, or may conduce to the Exposition of the Liturgy, and Prayer of the Church (as occasion shall

(7)  
be offered) the only cause they grew into contempt amongst  
the people being this, that they were not understood. That  
also the Minister, as often as conveniently he can, read the  
Prayers himself, and when he cannot so do, he procure or  
provide some fit person in Holy Orders, who may do it with  
that gravity, distinctness, devotion, and reverence, as be-  
comes so holy an action: And whensoever by reason of his in-  
firmity, or the concurrence of other Offices, the time may  
seem too short, or he unable to perform the Office of both  
Prayers and Sermon at length, he rather shorten his Dis-  
course or Sermon, then omit any thing of the Prayers, lest he  
incur the Penalty of the Act for Uniformity, requiring them  
to be read according as the Book directs.

5. And further Our Will and Pleasure is, That all Mini-  
sters within their several Cures, be enjoined publickly to  
read over unto the people, such Canons as are or shall be in  
force, at least once, and the Thirty nine Articles twice every  
year, to the end they may the better understand, and be more  
thoroughly acquainted with the Doctrine and Discipline of  
the Church of England, and not so easily drawn away from  
it as formerly they have been.

6. Since Preaching was not anciently the work of every  
Priest, but was restrained to the choicest persons for gravity,  
prudence, and learning; the Archbishops and Bishops of this  
Kingdom are to take great care whom they License to Preach,  
and that all Grants and Licences of this kind heretofore made  
by any Chancellour, Offical, Commissary, or other Secular  
person, (who are presumed not to be so competent Judges in  
matters of this nature) be accounted void and null, unlesse  
the same shall likewise be allowed by the Archbishop, or the  
Bishop of the Diocese, and that all Licences of Preachers  
hereafter to be made, or granted by any Archbishop or Bishop,  
shall be only during pleasure, otherwise to be void to all in-  
tents



ends and purposes, as if the same had never been made nor  
granted.

7. Lastly, That for the better observing of the Lords day,  
so much neglected of late, they shall, as by often and serious  
admonitions, and sharp reproofs, endeavour to draw off people  
from such idle, dissipated, and profane courses as dishonour  
God, bring a scandal on Religion, and contempt on the  
Law, and Authority Ecclesiastical and Civil, so shall they  
very earnestly perswade them to frequent Divine Service on  
the Lords day, and other Festivals appointed by the Church  
to be kept solemn. And in case any person shall resort unto any  
Tavern, Ale-house or use any unlawful sports and exercises  
on such dayes, the Minister shall exhort those which are in  
Authority in their several Parishes and Congregations care-  
fully to look after all such offenders in any kind whatsoever, to-  
gether with all those that abet, receive or entertain them, that  
they may be proceeded against according to the Laws, and  
quality of their offences, that all such disorders may for the  
time to come be prevented.

Given at Our Court at Whitehall, October the 14<sup>th</sup> in  
the 14<sup>th</sup> year of Our Reign, 1602.

By His Majesties Command.

ED. NICHOLAS.

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